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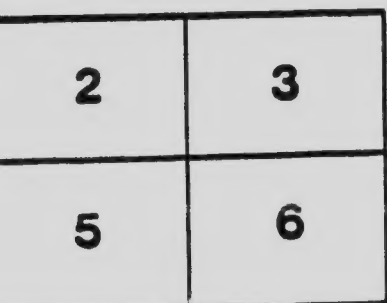
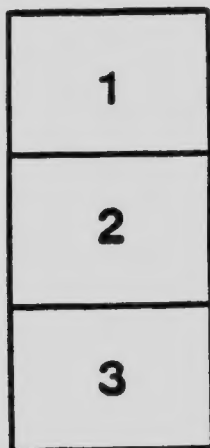
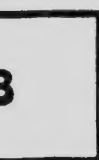
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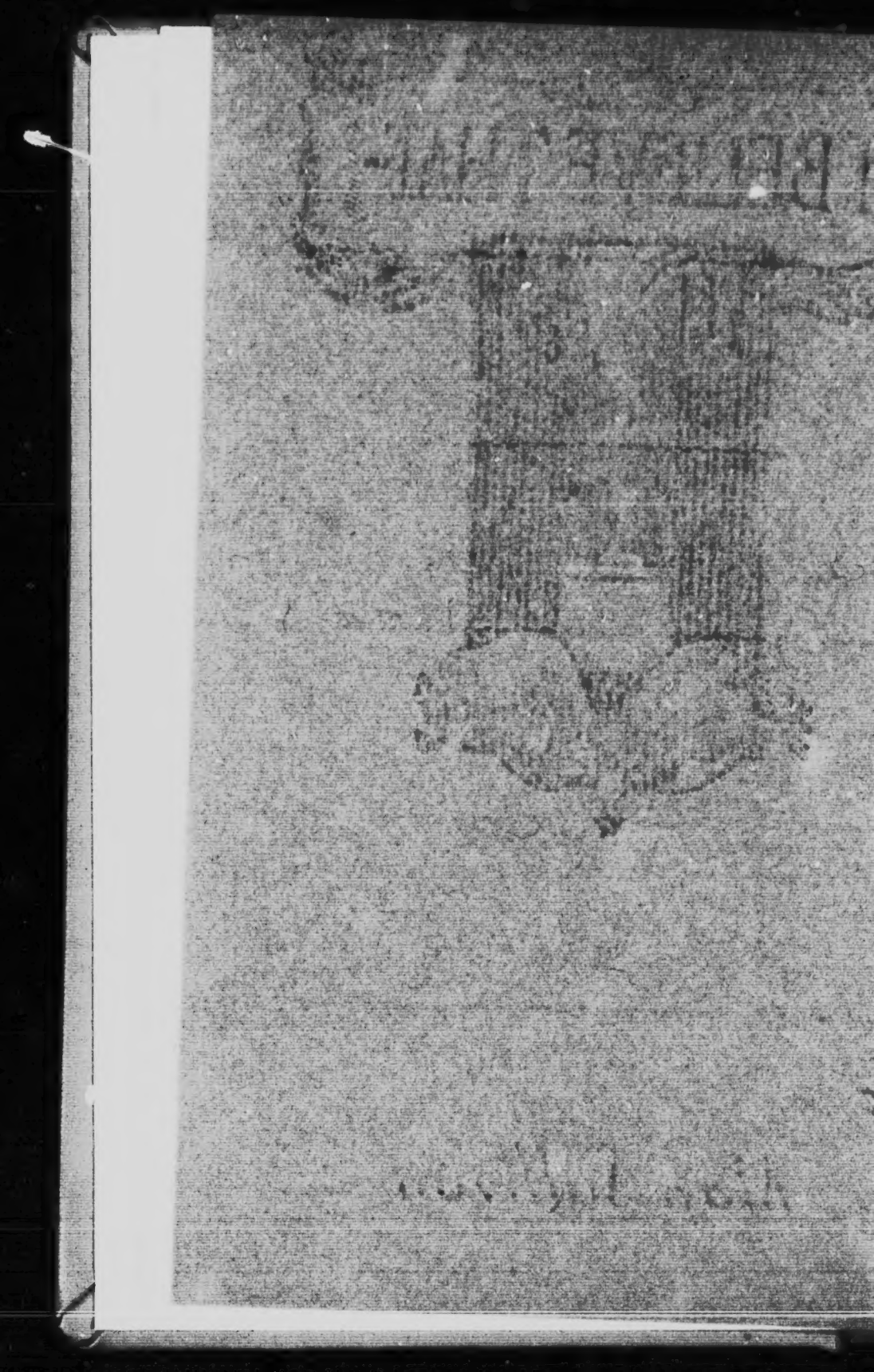




I BELIEVE THAT-



Alan Sullivan



q. 4. 473

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I BELIEVE THAT—

By ALAN SULLIVAN

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To B. S.

QUIS SAPIENTIAM FEMINÆ NON DEBET?

I BELIEVE THAT—

¶ We may admire the virtues of our friends, but it is seldom that we would exchange our own weaknesses for them.

¶ A woman's glance, like a lighthouse, often illumines a dangerous course.

¶ He who satisfies himself disappoints his fellows.

¶ It is well to beware of the eye that droops.

¶ The interest we have in youth is that we see in it our own faults and virtues still unaffected by the weight of life.

¶ He is a wise man who can rightly choose between the knowledge of love and the love of knowledge.

¶ The works of all men crumble and only thought is immortal.

¶ Great literature is applied emotion that has been animated by genius, tempered by experience and modulated by good taste.

¶ Of all our acts there is none more frequent and unreasonable than the thoughtless bestowal of confidence; and there are numbers who, knowing this, use it and live on it in effortless ease.

¶ Modesty is the quality of the view that wise people have of their own attainments.

¶ Desire for publicity is as strong in some criminals as in most politicians.

¶ The measure of the picture is
the soul of the painter.

¶ We have more philosophy in
failures of our own than in the
successes of others.

¶ The mistake of many rulers
was to attempt to govern others
when their office was merely to
govern for them.

¶ It is only great natures that
do not suffer from continual
contact with the world.

¶ The strongest friendships are
those which leave something to
the imagination.

¶ With the heart of a woman
and the hand of a friend, I am
richer than Dives.

¶ Grievous burdens are sometimes self-imposed. Rivalry, submission to the dictates of social relationship, the maintenance of appearances, the sacrifice of real interests on the altar of fashion ;—all these can be terminated by the exercise of a discrimination we are constantly using in other and less material directions.

¶ Few amongst us are able to distinguish between the spirit of a deed and the deed itself, even though they are often as diverse as the soul and body. For as the body will misinterpret the soul's demands, so can deeds effect results in utter variance from the motive that prompted them.

¶ When I love I live, and even
the memory of love is some-
times the birth of a higher life.

¶ Passion is truth.

¶ Speech, like a river, bears
good and bad on its current.

¶ It is remarkable to observe
how many men energetically
pursue and capture certain things
by which they themselves are
ultimately possessed.

¶ Small hearts are often found
in large houses, but poverty
breeds peculiar virtues of faith
and sacrifice.

¶ If your silence be not of sym-
pathy or understanding, it were
better to speak.

¶ Take heed that your gain be
not another's loss.

¶ There is nothing more ridiculous than the pursuit of position by those whom nature or birth have not fitted for it. It is more characteristic of women than of men. The former often lack the self-produced interests of men and are more dependent upon extraneous things.

¶ The mean man, like an iceberg, is shunned by the navigators of life.

¶ Courage is based on the cognizance of danger or suffering. It is a purely mental attribute, exemplified to an extraordinary degree in the frail and weak. Thus there can be no such thing as so-called physical courage, which is bodily impulse undirected by reason.

¶ The fool is a fool, but he is wise when he knows it.

¶ Reflection is more often the result of loss or disappointment than of premeditation. A broad distinction between people is that some reflect before the event and some after it.

¶ Common sense is the sense of proportion.

¶ There are many who are emotionally and momentarily receptive, and this is a matter of temperament or good nature. There are few, however, who keep their mental doors so well balanced that they can swing or stay open.

¶ Fear is the conflict between imagination and insufficient knowledge.

¶ Character creates circumstances, which, of themselves, do not create character.

¶ Disposition differs from character in that it can be fostered. In fact, character often cultivates disposition in order that by this means it may favorably express itself.

¶ Solitude is the hospital of the spirit.

¶ There is nothing more pleasing and at the same time more dangerous than the sense of possession. It makes misers out of rich men and tyrants out of lovers.

¶ There come at times certain lapses in the train of material thought, cessations, as it were, full of doubt and wonder, in what we call intellectual progress. In these moments we near the boundary line between intellectual and spiritual things, and, in the degree that they are welcome and precious, so do we approach that invisible world, the most real of all worlds.

¶ All our noble thoughts and actions are balanced by others ignoble and weak. The wise man is he who gives expression to only the best that is in him, and successfully conceals that lower self of which he is often conscious, even at the moments of his greatest triumphs.

¶ Dollars beget dollars, but contentment begets a spiritual wealth.

¶ We are prone to communicate our distastes more often than our preferences, and negative or non-productive natures are easily drawn into friendship by mutual dislike for a person or quality.

¶ Discrimination is the application of good taste.

¶ It is proper that a woman should be concerned over her dress. For pretty women, good clothes are suitable; for plain ones, they are advisable.

¶ Modesty involves other qualities.

¶ Through operation of a social law, we purchase the regard of some whom we do like by simulating it for others whom we do not like.

¶ What we may be or why matters not so much as that we are what we seem to be.

¶ Time stays not to give favours.

¶ An impression is the contact of our own changeable mood with that of another. Moods, or, in other words, momentary view points, are not safe guides to the understanding. Thus it is that time and circumstances produce diverse impressions in diverse people concerning the same individual.

¶ A great ambition generally blinds us to the proportions of the world at large.

¶ The most base use of any ability is to contrast it with the inability of others.

¶ Ease does not breed great qualities.

¶ Ability to gain wealth is the greatest stumbling block in the way of spiritual progress.

¶ Excellence is solely a measure of degree; thus there are excellent painters and excellent burglars. Quality, however, is a matter of individuality as expressed in our personal interpretation.

¶ Great ideals are a better anchorage than great possessions.

¶ We buy many things not from our need or desire, but as a concession to the position we believe we hold in the minds of others. We like to be spoken of as having them.

¶ Smart society is an aggregation of individuals banded together for mutual protection. Communicable weaknesses form the cementing agent. Society has learned to shut its eyes and open them again at seasonable moments and forgives all sins except those against itself. Whatever of moderation it's members exhibit is due largely to the consciousness of their own personal failings, and is rarely the product of an unbiased charity.

¶ There is a form of entertainment, which, in it's desire to anticipate every wish of the guest, reduces him to the condition of an automaton. Every moment is occupied with some well meant hospitality, till the wish to be left alone is the only one unfulfilled. Another phase of this is represented by the conversationalist, who, most frequently a woman, pours herself out in an endless flood of uninteresting detail. To her the best listener is the best companion, and it is only necessary for the latter to indicate by an occasional glance or movement that the wearied spirit still survives.

¶ A spark will inflame a city and
a word will blast a reputation.

¶ Religion, primarily involving
and accepted as "a binding to-
gether," has often, by many
agencies, been changed into the
extreme development of emo-
tional nature. Intellectual an-
alysis, being the exercise of
reason, is considered not only
unnecessary but even intrusive
into it's domain, because it claims
a spiritual autocracy operative
through channels not possible
of human understanding. The
entire acceptance of it's tenets
requires a setting apart of a
portion of our individuality, into
which no conflicting or question-
ing suggestion is allowed to
enter.

¶ Such is our ignorance of our fellows that there are but few whom we consider worthy to be intimate friends.

¶ The tendency to criticise others arises largely from the inability to imagine or attain betterment of our own standing. In every case, the vision that is ready to perceive the faults of others is blind to personal limitations.

¶ An ambition may be verified and weighed by determining whether it proceeds by the use or for the use of others.

¶ The burden of love is that it subjects us unnecessarily to profound revulsions of feeling in which we suffer grievously from unreasonable causes. It is only from those we love that we can receive a spiritual wound.

¶ Repentance born of emotion generally has a short life.

¶ We are most engaging to those with whom our acquaintance is of the slightest, because the initial effort of all intercourse is to create favorable impressions.

¶ Emotion is disguised by men, loved by women and lived by children. We cannot strangle emotion without killing some other equally divine attribute.

¶ Individuality is the product of character and temperament.

¶ Friendship unlocks the door to honest criticism, and it should be as ready to condemn as to extol. The reproof of a friend outweighs the praise of an acquaintance.

¶ Sorrow is the blacksmith of life. Good metal strengthens under the hammer, but inferior iron will not stand the fire.

¶ Life has gradually established boundaries to which we are expected strictly to conform, and our ignorance of knowledge outside our own boundaries is a constant source of loss or disappointment. Thus, after retaining a doctor or lawyer, we usually credit him practically with infallibility, although we are, without question, often used as a means of unjustifiable profit. A large part of the respect we have for the professions is based on our ignorance of them.

¶ Some successful men are only successful accidents.

¶ There are those who marry thrice and even four times. The first is of desire, the second of companionship, the third is an achievement and the fourth a habit.

¶ It is a happy impulse that finds its own justification.

¶ Memory is the scourge of the trickster, but the benison of the just.

¶ How many of those born into the security of comfortable positions reflect that they are only required to be normal to retain that which others can only secure by abnormal effort.

¶ Wisdom first learns modesty.

¶ The proper administering of wealth is often made impossible by the very faculties which were most instrumental in acquiring it.

¶ Faith is that belief which lives in spite of every contradictory condition and circumstance; while hope is the desire that certain eventualities be possible.

¶ Perfection pertains only to the inanimate; thus there is perfect beauty of nature, but never perfect happiness of man. This is most noticeable in the thoughtful and observant, whose joys are tempered by the knowledge of the misery that exists in the world.

¶ Fear sometimes breeds honesty.

¶ Some natures are so deplorably jealous that they cannot bear the discovery, even in their friends, of attributes superior to their own.

¶ There is a certain temperament which distorts and magnifies, and to which all things are exaggerated. Thus, from the trough of a moderate sea, a wave, even of average size, will appear mountainous.

¶ Wisdom is not only knowing how and why, but is the attribute of a mind that has been put in parallel with great truths and is thereby nourished and fortified.

¶ Hate and envy consume the soul to its destruction.

¶ Our pleasure in friendship is not a little heightened by the consciousness that there are many whom we would consider unworthy to share it.

¶ Wealth and position rest gracefully only on those whom nature has qualified to bear them. The acquisition of wealth offers no such difficulty as the learning of how to use it.

¶ Most of our desires are reducible to their proper proportion by the use of comparative values; and the inability to use these values is at the bottom of all unprofitable discontent.

¶ Temperament is the breath of genius; the rare and delicate channel through which the spirit is expressed.

¶ Our admiration for the achievements of others generally begins with the recognition of our own limitations.

¶ Business faith and confidence, of which so much is said in praise, is not necessarily based on personal rectitude; but is also due to the fact that no business can flourish against the breath of suspicion.

¶ Some are endowed with certain personal and delicate emanations which we at once recognize, and by which we can distinguish kindred spirits without speech or touch.

¶ The ability to imagine, has, above all other influences, determined the progress and station of men. It is the root of all love, • ambition, effort and achievement; and is the first of the creative faculties.

¶ Contentment may be admirable so far as it pertains to possessions; but, if extended to conditions, it only reveals a nature either too blind or too indolent to recognize any necessity for their improvement.

¶ The lower their intelligence, the more likely men are to consider themselves the spoil of others; and this is merely crediting others with the instincts that they themselves would develop should opportunity arise.

¶ Spirituality is the ability to recognize beauty.

¶ Envy is an admission of inferiority. It feeds on our lesser selves and unduly magnifies its object. Envy is spiritual suicide.

¶ Women who are childless through misfortune deserve the sympathy of the world, but if through choice, only it's contempt.

¶ Love is the fireside of the heart.

¶ It is easier to display good qualities under misfortune, in which we have the sympathy of our fellows, than under good fortune which causes their envy.

¶ Women who work with men often understand them better than those who live with them.

¶ All personal ambition is based on discontent, and is often merely a desire to accentuate the difference between ourselves and others. We are continually measuring our minds with those of others and imagining ourselves in far superior positions. The pleasure derived from this imagination often breeds the effort to achieve it.

¶ In our dealings with others, we rarely credit them with the sincerity we claim for ourselves, and are apt to denounce them as prejudiced and unreasonable. Fair knowledge is indispensable fair to judgment.

¶ In a survey of life we are struck by the inequality of distribution, whether of mind, wealth or disposition. But a further examination will show that this inequality has brought with it a certain segregating tendency, by means of which we instinctively avoid those whose means and temperament differ widely from our own. This is accepted by the philosopher, but disputed by the socialist.

¶ There is no butchery so unwise as the killing of time.

¶ Self-assurance arises from the getting and not the doing of things; because the best achievements, being only fractional, remind us of all that is left undone.

¶ We may repent the ills we have done, but our repentance is more often the measure of our losses.

¶ Work is man's best reason for existence, and it is not essential to the health of his soul that its object be attained. Our interpretation of our work is largely that of ourselves.

¶ Neither wealth nor religion nor poverty nor power nor any achievement of man can supply that meeting ground which is found in Art. It knows no difference of station, birth or means; it asks only the faithful expression of beauty; and is like a golden thread woven through the multicoloured pattern of life.

¶ The community profits in the degree to which the individual is disciplined

¶ Religion, having for its aim the relieving of mankind, is often counteracted by extreme devotional development in its adherents. This tends toward an isolation which removes them from an understanding of that very world they desire to benefit.

¶ He who is temperamentally sympathetic profits more by his mistakes than the calculating man gains by his discretion. We are more lenient in our judgments of those who err through excess of humanity than of those who have never made a kindly error.

¶ Age mourns not it's vanished youth if wisdom came with it's years.

¶ Conversation is often a substitute for thought, instead of the exchange of thought itself. This is frequently the case in social gatherings, where the cessation of speech is considered most reprehensible, and it's most successful form is that which involves no mental process. On the other hand, amongst friends of understanding, there is an undoubted comradeship in the pauses of talk ; and casual people invariably defer to the opinions of the man who takes time to think before he speaks.

¶ Pride is the grave of progress.

¶ Beauty in its essence is not an attainment, but a quality; whether of mind or expression we can neither recognize nor understand it without sympathy.

¶ Knowledge breeds doubt.

¶ Who says "I fear not" lies, for all men have fear in their hearts.

¶ Perspiration does not always mean efficiency.

¶ How objectionable is the man of the large stomach and the small soul.

¶ Financial embarrassment is made more unendurable because most persons are apt to consider that they themselves have, of all men, the least merited such discomfort.

¶ How rarely we rise above that faculty of criticism which most of us endeavour to cultivate.

¶ Ambition is a handicap unless it is productive.

¶ The millenium will begin in the kitchen.

¶ It is remarkable to observe how a little knowledge will satisfy a large number of individuals. This encourages the existence of others, who, though very superficially informed, are sufficiently so to create the impression of culture ; and whose conversational assurance springs not from any quality of personal education but from the assumption that those to whom they speak know even less than themselves.

¶ How few can distinguish between their own achievements and what they owe to others.

¶ Too shrewd a person is prone to become a cunning one.

¶ Diplomacy is first secretive, then appeasive, then acquisitive. It is the art of clothing unwelcome objects in an acceptable garb, and often of making unreasonable requests appear reasonable in other minds.

¶ The policy of most modern nations is that of organizing vast armaments and then diplomatically avoiding their use.

¶ Pride of birth or station can only be rightly felt by those who accept the responsibilities it involves.

¶ The freedom of action exercised by those in superior positions is due entirely to the fact that there are others under them who claim and expect no such liberties. The former have latitude solely because the latter have it not ; and all economic change results from the demand, by subordinate classes, for rights and privileges which they refuse longer to contemplate as belonging solely to their superiors.

¶ Patriotism as generally preached is either a local affection or the extreme of misguided bigotry. Unless our patriotism is for ideals and uplifting memories and great antecedents, it is no more ennobling than the instinct of the homing pigeon.

¶ We qualify our speech in direct proportion to the rank we share. Thus, among the labouring classes, candour is naked and omnipresent; but diminishes with progressive stations, till, among the upper circles too delicately nurtured to offend, it is conversationally unwelcome. A person who is invariably truthful can never hope to attain social position.

¶ Many a straight face hides a crooked mind.

¶ The most acrimonious disputes are those which involve race or religion, these being elements seldom submissible to reason or judgment.

¶ The charm of friendship between men and women depends as much upon difference of sex as upon congeniality of temperament. No such alliance will prosper if the one ceases entirely to be a coquette and the other to be gallant.

¶ When the physical perfection of women is displayed with freedom and consciousness, there is invariably something in their manner and attitude to modify the effect produced.

¶ People generally have for us the same sentiments as we experience toward them. There is nothing so susceptible as mutual regard, therefore be kindly disposed.

¶ Self-sacrifice is not a virtue unless it's motive is beneficent, and even then is harmful when carried to an extreme. The young are prone to accept the sacrifice of others in a spirit which destroys it's aim.

¶ Industry is always admirable, even when employed unprofitably; and especially when surrounded by successes of others that are the result of chance.

¶ We settle questions of honesty with others, but those of honour with ourselves. Thus honour is a finer quality than any we may adopt as protective measures.

¶ It is regrettable to be without ambition, but it is fatal to be without ideals.

¶ The remembrance of love sometimes surpasses the sweetness of love itself. This is aided by a certain memorial exaggeration which crowns the loved ones with the nimbus of a perfection they rarely possessed.

¶ A good deal of potential generosity disappears with the acquisition of wealth, but, on the other hand, the man who is a born trader is seldom liberal. He is so possessed by his instinct that there is no disposition to invest, without the prospect of tangible returns.

¶ Night is the daytime of the soul.

¶ Our opinions of others should be formed not upon their abilities, but upon their use of them.

¶ The true artist, like an adventurer, continually seeks to discover the unknown lands of beauty; which, when found, are only the boundaries of still further unexplored mysteries.

¶ Only great natures can subsist and thrive on truth, although it is the natural food of the soul.

¶ Supersensitive persons rate themselves not upon knowledge of their own strength, but upon the opinions of it they may draw from others; and are elated or depressed according as these opinions are favourable or otherwise.

¶ We cannot admit that other people's needs or merits are greater than our own.

¶ Of the nations the Americans are the most sentimental, the French the most impatient, the Germans the most incongruous, and the English the most self-satisfied.

¶ Over-anxiety about personal appearance generally accompanies a complete indifference to intellectual progress. This applies not to people who desire to look well-dressed, but to those with whom it is an obsession always to look their best.

¶ Self-assurance rarely indicates self-confidence. The former is an infliction on our friends, the latter is a personal asset.

¶ Seek a man for policy, a woman for compromise, and a child for truth.

¶ There is nothing more deserving of praise than the attitude of most of the poor toward the more favoured. The accident of birth has raised unconquerable barriers behind which the poor live and labour, and it is regrettable that so much expenditure is incurred which has apparently no other result than to accentuate the difference.

¶ Popular sentiment has determined certain attitudes which we are expected to adopt in the matter of relationship, the latter being purely accidental. It is at times difficult to maintain these attitudes, especially in those relationships which we fortuitously contract by marriage.

¶ Intuition is an inward prompting, of a higher quality than reason, and is spiritual rather than mental. It is essentially a protective attribute of the weak. Magnetism is that which appeals primarily to intuition.

¶ Were as much faith evidenced in religious matters as in commercial relations, the world had been evangelized long ago.

¶ Resolutions made under the influence of emotion seldom receive the support of later and saner reflection. They are lacking in reason at their birth, and cannot therefore move in parallel with a rational life.

¶ Love for children is a link with the divinity that passed from us with our childhood.

¶ Curiosity about other people's affairs generally comes from dissatisfaction with our own.

¶ There is a certain fine reserve which is the hall mark of a proper pride. Kindred spirits will easily discover each other, and a reasonable reticence will not hinder the discovery. There is also, however, a breezy vociferous method of approach which instantaneously reveals the whole individual, mental and temperamental.

¶ Our greater selves give, our lesser selves are acquisitive.

¶ Age is the twilight of the mind. To its tempered vision harsh things should soften and lose their harshness; and, because it is too late to retrieve ourselves, we will be loath to condemn the faults of others.

¶ Some would rather give blood than money, and conceal any beneficence they may have been forced into. Many rich men are, in their own opinion, too poor to afford a charitable reputation.

¶ Rumours are blown indiscriminately like the winds, and are generally detrimental. We are more prone to repeat derogatory words than kindly ones, because they leave more to our imagination.

¶ The community interest of the wealthy is largely self-protective, that of the thoughtful is instructive, and of the poor is defensive.

¶ Consideration is the most rare and purely unselfish of virtues because it is a quality foreign to any hope of reward.

¶ The possessor of wealth has often but a poor opinion of the qualifications of his heirs. This is not that they are less worthy than himself, but because he has attached to his money certain attributes, which, as it's captor, he himself is alone capable of understanding.

¶ Retrospection can seldom convince the thoughtful man that the joy of attainment has equalled the zest of pursuit.

¶ The advance of Science has either so amplified or absorbed the achievements of it's past, that they are, with but few exceptions, forgotten. In the world of Art, however, each great creation is, in itself, complete and perfect; and indeed becomes the more glorious with the passage of time.

¶ Science enables us to determine pre-existing relations; but Art is creative, through the vehicle of the emotional infusion of temperament.

¶ The effect of education on some minds is to rob them of individuality, so that instead of expressing vital qualities, they merely endeavor to express form.

¶ Relationship is often used as a substitute for consideration.

¶ The measure of generosity is the ratio of what we give to what we might have given.

¶ The hospitality of some persons is merely an effort to relieve the monotony of their own pointless existence.

¶ The economies of the rich are usually the punctuations between their extravagances.

¶ Part of the respect we have for the product of genius might well be diverted to the achievements of lesser minds, which, to bring about even a small result, have to labour more mightily than ever genius is called upon to labour.

¶ There is a spiritual rest as essential as that of mind or body. It is the opening of the soul to that mysterious essence which underlies life and love and death, of which we catch strange whispers at times of disassociation from material things. Of all forces this is at once the most intimate and profound; operative everywhere, but understandable at no moment. That man is wise who draws from it a divine infusion to animate his earthly existence.

¶ The virtue of some men is a fortress of defence, instead of a garden of beauty.

¶ We doubt that we are discreet as little as we do that others are foolish.

¶ The most extraordinary command which society lays upon it's followers is that of maintaining relationships which are, on both sides, admitted to be burdensome.

¶ The gifts of nature, whether of intellect, means, or position, are so fortuitous, that to employ them correctly is to use them in minimising the differences they create.

¶ Impatience with the failings of others is the measure of forgetfulness of our own.

¶ How seldom we make for others an opportunity to exercise the qualities we usually attribute to them.

¶ On the ascending scale—indifference, amusement, interest, attention, remembrance, appreciation, desire and passion;—and descending again;—satiation, criticism, selfishness, disregard, dislike, indifference, forgetfulness:—this is the cycle of many.

¶ When she's ever so humble there's no place like home.

¶ It is a rare thing to meet a woman who will come out on open ground, unfortified by all those defences which her sex has been building since the world began.

¶ How unreasonable it seems when grievous loss afflicts a friend; how tragic when it visits ourselves.

¶ Certain minds of undoubted ability are practically inoperative except in the way of revolt. Such persons are, as a rule, uncommunicative, but express themselves with force and directness when raising an objection or framing a protest.

¶ We have less difficulty in finding excuses for ourselves, than in extending commendation to others.

¶ The talkative person is criticised for every indiscretion, but the silent one is credited with many a profundity he could never have uttered.

¶ Only an unintelligent man will say that he understands a woman.

¶ Great artists, who emotionally express imagination, have consummated the alliance of mind and spirit. This is a matter entirely apart from their physical selves. In many such individuals the body is but an unworthy casement for that soul whose transition it harbours.

¶ The sensitiveness of a woman is largely a consciousness of sex. A slight is translated as an injury to all women. To be chivalrous is, among other things, to have realized this. The sensitiveness of a man, however, is due to individual temperament, and is not affected by anything beyond his own personality and interpretation of life.

¶ We generally use upon others the arguments that would be most potent if applied to ourselves.

¶ The most extraordinary thing about life is that we can survey it so calmly, and be so little affected by it's contrast. Great catastrophes are erased from our minds by petty personal matters. It is the proximity, and not the magnitude of affairs that touches us; and our own emotions are generally reserved for purely private use. How different are those great souls who have moved the world to tears and memories. They were profoundly affected by the meaning of life. Their emotions knew no boundaries.

¶ Happiness is largely a matter of impression. There are minds so unfortunate as not to be able to cast off unpleasant recollections. Such natures never attain happiness, but their moroseness should not be attributed to an active dislike of their fellowmen.

¶ The spirit of a metropolis is stimulative but that of a provincial society is suppressive. The one welcomes and encourages originality, the other is afraid of whatever differs from the usual order. Thus original persons, suddenly transplanted to a provincial atmosphere, are often worn down, till they blend acceptably with the general monotony.

¶ The eye of a genius will discern in the happenings of a single day enough of the drama of life to occupy his powers for a lifetime.

¶ The reminiscent mind is seldom without regret.

¶ Simplicity is only the suitable expression of a reasonable point of view. It is not necessarily achieved by the avoidance of either effort or expense. Some so-called simple existences are attained only by unremitting exertion.

¶ All great creations are the product of a spiritual isolation. Love itself has no loftier domain than that in which the soul of man seeks communion with more than earthly things.

¶ Most individuals are gregarious. This is not always a communal or educative instinct and is often with the object of relieving an unprofitable inaction. A section, therefore, of what is known as society, may be described as effort without product, sound without harmony, cohesion without co-operation and sentiment without sense.

¶ The passion of love is the blending of body, mind and spirit in one superlative desire. All three elements must combine. Be passion of the body only, and it is lust—of the mind only, and it is for intellectual triumph—of the spirit only, and it is adoration.

¶ Some women take conversational liberties they would not tolerate in a man. In this they depend upon the worldly wisdom of their men friends to distinguish between their own virtue and the license of their remarks.

¶ In affairs of the heart, men give themselves with greater abandon than do women — a matter of psychology plus sex.

¶ Some men withdraw themselves to a remote seclusion lest they be led into un contemplated paths of effort, generosity, emotion or publicity.

¶ Few people realise how much is unpleasantly expressed by a lack of expression.

¶ Those who find charm in flirtation, because of it's danger, often discover monotony in love because of it's security.

¶ Consider the average man, compounded of a little effort and a little ease, moved often by envy and love, silenced by hate, fear and ignorance, rising sometimes to charity and as frequently sinking to selfishness. Dominated by self interest, disturbed at times by ambition and doubt, his aim is to provide material things, using the world at large for the purpose. He is a stranger to beauty thro' many of those days which he ends in an anxious passage from one uncertainty to another.

¶ Consider now the rational and possible man; of large effort and ease, moved not at all by envy, but greatly by love. He has no hate and therefore no fear. He lives in charity, which is love, and knows not selfish seeking. Strengthened by ambition, doubting only his own worthiness, he uses the world as a field to enrich and beautify; and, at the end, being weary of his labours, passes with hope and happiness to rest.

¶ We have asked and received much from life. What have we given in return?



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